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HULSEAN
PRIZE DISSERTATION

FOR 1825.

J.H. 1826.

IN WHAT RESPECTS
THE LAW IS A SCHOOLMASTER
TO BRING MEN
TO CHRIST.

A DISSERTATION,
WHICH OBTAINED THE HULSEAN PRIZE FOR THE YEAR 1825
IN THE UNIVERSITY OF CAMBRIDGE.

BY **ARTHUR TOZER RUSSELL,**
OF ST. JOHN'S COLLEGE, CAMBRIDGE.

“Εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊσμον ζῶμεν, ὁμολο-
γοῦμεν χάριν μὴ εἰληφέναι, οἱ γὰρ θειοτάτοι προφῆται κατὰ
Χριστὸν Ἰησοῦν ἐζήσαν· διὰ τοῦτο καὶ ἐδιώχθησαν, ἐμπνεομένοι
ὑπὸ τῆς χάριτος αὐτοῦ.” **IGNATIUS ad MAGNES.**

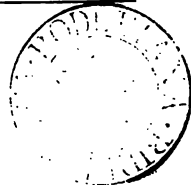
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1826

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TO

THE REVEREND

JOSEPH PROCTER, D.D.

MASTER OF CATHARINE HALL,

AND

VICE-CHANCELLOR;

THE REVEREND

CHRISTOPHER WORDSWORTH, D.D.

MASTER OF TRINITY COLLEGE;

AND THE

VERY REVEREND

THE DEAN OF ELY,

MASTER OF ST. JOHN'S COLLEGE;

THE TRUSTEES OF THE REV. J. HULSE,

THIS DISSERTATION

IS RESPECTFULLY INSCRIBED

BY

THE AUTHOR.

ST. JOHN'S COLLEGE,

Feb. 1826.

CLAUSES from the WILL of the Rev. JOHN HULSE,
late of Elworth, in the county of Chester, clerk, deceased :
dated the twenty-first day of July, in the year of our Lord
one thousand seven hundred and seventy-seven ; expressed
in the words of the Testator, as he, in order to prevent
mistakes, thought proper to draw and write the same
himself, and directed that such clauses should every year
be printed, to the intent that the several persons, whom
it might concern and be of service to, might know that
there were such special donations or endowments left for
the encouragement of Piety and Learning, in an age so
unfortunately addicted to Infidelity and Luxury, and that
others might be invited to the like charitable, and, as he
humbly hoped, seasonable and useful Benefactions.

He directs that certain rents and profits be
paid to such learned and ingenious person, in the University
of Cambridge, under the degree of Master of Arts, as shall
compose, for that year, the best Dissertation, in the English
language, on the Evidences in general, or on the Prophecies,
or Miracles in particular, or any other particular Argument,
whether the same be direct or collateral proofs of the Chris-
tian Religion, in order to evince its truth and excellence ; the
subject of which Dissertation shall be given out by the Vice-
Chancellor, and the Masters of Trinity and Saint John's, his
Trustees, or by some of them, on New-Year's Day annually ;
and that such Dissertation as shall be by them, or any two

Clauses from Mr. Hulse's Will.

of them, on Christmas Day, annually, the best approved, be also printed, and the expence defrayed out of the Author's income under his Will, and the remainder given to him on Saint John the Evangelist's Day following ; and he who shall be so rewarded, shall not be admitted at any future time as a Candidate again in the same way, to the intent that others may be invited and encouraged to write on so sacred and sublime a subject.

He also desires, that immediately following the last of the clauses relating to the prize Dissertation, this invocation may be added : " May the Divine Blessing for ever go along with all my Benefactions ; and may the greatest and the Best of Beings, by his all-wise Providence and gracious influence, make the same effectual to his own glory, and the good of my fellow-creatures !"

INTRODUCTION.

Illis (legis zelotis) animosè se opposuit in Epistolâ ad Galatas, eosque vocat falsos fratres, qui subintraverant, ut eorum libertatem in Christo specularentur, et contra illos docuit, circumcisionis susceptionem esse totius legis ritualis observandæ obligationem, et gratiæ ac libertatis per Christum acquisitæ abnegationem.

LIMBORCH. in Act. Apost. xxi. 15.

No sooner has Paul in his Epistle to the Galatians recognized them as a Christian Church, than he reproves them for a serious declension from the essential peculiarities of their religion¹.

From various passages² in this Epistle, it appears that there had arisen in the Galatian Church, a party which in contradiction to the doctrine, and in contempt of the authority of St. Paul, taught the necessity of observing circumcision, and some other ordinances of the Jewish Law, in order to obtain salvation through Christ.

These persons did not maintain the necessity of observing the whole law, whilst they inconsistently adopted the rite of obligation to it. Influenced by secular motives, they endeavoured through a partial accommodation of prin-

¹ Gal. i. 6—9. and iii. 1.

² Gal. iv. 9, 10, 11, 19, 20, 21. v. 1—4. and vi. 12—15.

ciple, to avoid the reproach without rejecting the profession of Christianity; and were thus involved in errors absolutely incompatible with the claims of their religion, as their only and sufficient guide to future happiness. By it, they were taught to expect salvation without obedience to the Law of Moses; to bring in obedience to that Law as a condition of salvation, was to declare Christianity imperfect, and to slight the privileges which it was the peculiar glory of Christianity to bestow, and the distinction of the Christian to receive.

These Galatians are said to have "sought justification by the Law³," both because they considered the observance of some parts of it essential to their salvation, and because they adopted that rite which was a sign of obligation to the whole Law.

The Gentiles were from the first admitted into the Christian Church without circumcision or any other obligation to the Jewish Law. As soon as ever the Judaizing teachers urged its imposition upon them, they were confronted with the charge of innovation⁴. St. Paul denounces those who made the same attempt in the Galatian Church as "preachers of another gospel," and "accursed," and in contradiction to their errors, maintains that the religious uses of the Mosaic Law are at an end. This conclusion he establishes upon the following reasons:

³ Gal. v. 4.

⁴ Acts xv. 24.

1. That the obligation of the Jewish Law is not recognized by Christianity, but even formally removed by it. Gal. ii. 15.—iii. 5.

2. That men being saved through their faith imputed to them for righteousness, previously to the existence of the Law, the observing the Law is not a natural and indispensable duty of religion. Gal. iii. 6—9.

3. That the object of the Law was not the final salvation of its subjects; that it could not from the very nature of a law be a provision for the justification of men before God; and that it was not in its design religious, but political. Gal. iii. 9—14.

4. That justification having been promised irrespectively of the Law by a covenant, no new condition could be added to the terms of that covenant, so that the Law could not be made indispensable to final justification. Gal. iii. 15—18.

5. That the occasion by which the Law was superinduced, and the circumstances of its confirmation upon Mount Sinai, prove it to have been no essential part, but a mean and instrument of religion. Gal. iii. 19—21.

6. That the end of the Law was to prepare all men for the accomplishment of the promise made to Abraham of the Messiah, upon which the promise of justification by faith had in all ages depended. Gal. iii. 21. to the end. Whence the Apostle Paul concludes that the intention of the Jewish Law being answered, no reason remained for its continuance under religious

sanctions. "We are no longer under a school-master⁵."

Such was the controversy in the course of which St. Paul asserted that the Law was our pædagogus until or in order to Christ, and that faith being come we are no longer under a pædagogus.

The terms "law" and "faith," so frequently repeated in the Epistle to the Galatians, can only be understood by their connection with the context, and their application in passages preceding that in which the Law is said to have been our schoolmaster. The relation which the Law bears to mankind as leading them to Christ; the manner in which its object is accomplished; and the blessings following the attainment of that object; are the subjects of very different and irreconcilable opinions. Some would restrict the term "law" to the Mosaic dispensation; others would apply it to the moral law independently of the Mosaic. Some consider its office as extinct upon the promulgation of the Christian faith in the Apostolic age; others maintain that it is still a schoolmaster to all until they are convinced by it that their salvation depends solely on the satisfaction rendered to the law by Christ. Some assert the blessings that succeed to Christians subsequently to the pædagogy of the law, to

⁵ "Pædagogus proprie notat eum, qui puerum manu prehensum ad magistrum duxit.—Lex ergo hujusmodi pædagogus est, qui nos ad magistrum summum ducit, nempe Christum." Schoettgen. *Hor. Hebr. in loc.* p. 741.

be mainly summed up in the adoption of the Gentile world into the visible Church of Christ, a privilege which by the Apostolic writers is frequently included in the mystery made manifest by the Gospel⁶. Others accommodate the language of St. Paul to what they consider, "the believer's privileges upon flying from the law to Christ," or the particular application of Christ's righteousness to converted Christians. Such is the apparent uncertainty of those terms which are the basis of the enquiry, "In what sense is the law a schoolmaster to bring us to Christ?" The enquiry, therefore, "In what sense the law is a schoolmaster to lead men to Christ," depends upon some previous ones, as, What is understood by the term "law?" In how many senses is it to be understood? or to which is it to be restricted? What was the nature of its pædagogy? What were the subjects to which its pædagogy was referred? and lastly, is its office still in being, and exerted over a portion of mankind, or is its power and the occasion of its office at an end?

In answer to these questions it is my design to prove,

That the Law in Gal. iii. 24. is the Mosaic;

That the Mosaic Law was a pædagogue to lead men to Christ;

⁶ Eph. i. 3, 4, 5. 2 Tim. i. 9, 10. Tit. i. 2, 3. 1 Pet. i. 20.

That the subjects to which its pædagogy was referred, were the mediation, doctrine, and authority of Christ;

That the means by which the Law conducted men to Christ were, indirectly, by the consideration of its own nature and imperfection; directly, by prophetical injunction, by prophecies, and by types; and lastly,

That Christians are not under the pædagogy of the Law, but included in the privileges of adoption.

CHAP. I.

THE LAW IN GALATIANS (ch. iii. 24.)

THE LAW OF MOSES.

THAT the Law was our schoolmaster to Christ, is not stated as an insulated and independent proposition, but as an inference. "But before faith came we were kept under the law, shut up unto *the faith which should afterwards be revealed*. Wherefore the law was our schoolmaster to bring us to Christ."

If we enquire what is this *faith*, and what is signified by being kept in durance under the law, we must refer to something yet preceding, and shall be led to trace this connection to its source; by which investigation we find the first express allusion to the "law" in the sixteenth verse of the second chapter.

And from the Apostle's argument it will further appear, that this *law* is the *Mosaic* of which it is said, that "by it no flesh shall be justified," that Christians are dead to it; that as many as expect salvation as the reward with which it will acknowledge their obedience to it, are under its curse; that it is not a religious, but a political institution; not of faith but of works; a rule for external actions, not the final judgement to be passed upon their moral qua-

lity, that from its curse Christ has redeemed us; that it was 430 years after the promise made to Abraham; that it was added because of transgressions, until the seed should come to whom Abraham's promise belonged; and, finally, that it was a schoolmaster to Christ¹.

SECTION I. Gal. ii. 15.—iii. 5.

“A man is not justified by the works of the Law.” Gal. ii. 16.

Paul had reproved the Apostle Peter for separating from the Gentiles through fear of giving offence to the Christian Jews who still observed circumcision. “If thou being a Jew, livest after the manner of the Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” By Peter's living after the manner of the Gentiles, Paul alludes to his eating with the Gentiles before certain Jewish Christians came from Jerusalem who were zealous for the Law of Moses. In so doing, Peter had justified the Gentiles in not observing that Law. Paul, therefore, charges him with inconsistency. “If thou being a Jew livest after the manner of the Gentiles and not as do the Jews, why compellest *thou* the Gentiles to live as do the Jews?” “We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law,” that obedience to the law is not an essential branch

¹ Εἰς Χριστον.

of true religion, and indispensable to final justification², "but knowing that a man is justified by the faith of Jesus Christ," the faith required of Christians by him, which has no precept to sanction your obedience to the Jewish law "even we" who before were under the Law of Moses "have believed in Jesus Christ that we might be justified by the faith of Christ" required by Christ, "and not by the works of the law" required by the law of Moses; "for by the works of the law shall no flesh be justified," for obedience to the law of Moses is not the condition upon which any man was ever to be justified. We, therefore, taking advantage of the liberty allowed us as Christians, openly proclaim that the Gentiles are not under it³, and the Jews only in political cases, and those parts of their old religion which are as well political as religious.

According to this interpretation, when St. Paul asserts in this place that a man is not justified by the works of the law, and that by the works of the law no flesh shall be justified, he asserts nothing more than that obedi-

² Because the law containing in it nothing but restraints, and penalties for transgressions could not be the measure of justification but of condemnation only. See Rom. iv. 13—16.

³ "The apostles decreed that the ceremonial law was not binding upon those Gentiles who embraced the Gospel; and that doctrine is fully explained and enforced in the Epistles to the Galatians and Hebrews." *Tomline on the Thirty-nine Articles*, p. 215.

of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

It would have been still less to the Apostle's purpose to have asserted that in the article of final justification, all works were excluded even conditional merit. The faith of Jesus Christ is said to justify and to receive its justifying efficacy only upon the evidence which works afford in favor of its genuineness. Faith cannot justify without works. Some persons maintain the *efficacy* of *faith* in order to justification from its *intrinsic quality* independently of works; but that the distinction which is thus created between faith and works, *in the act of consigning justification* to the Christian, does exist solely in *theory*, is certain from the impossibility of a faith unaccompanied with works claiming the preference to an ~~assent~~ of indifference, or indolence, or intellectual compulsion where the understanding yields, and the will remains disobedient⁵.

Whence it is as clear that the Apostle could not have intended in the words "by the works of the law shall no flesh be justified," a *denial of the conditional merit of good works*, as it is, that a denial of their *absolute* and *unconditional merit* would, in the present instance, have been foreign to his argument.

⁵ "In the question of justification and salvation, faith and good works are no part of a distinction, but members of one entire body; faith and good works together work the righteousness of God." Bp. Taylor's *Fides Formata*, 1663. p. 191.

To disprove the obligation of the Gentile to the law of Moses, it was required that whatsoever was peculiar to the law, and had originated in it, should be considered only accidental and accessory duties, not intrinsic and essential parts of true religion. This being conceded, it would follow that the Mosaic law could only oblige those upon whom it was specifically enjoined by a positive commandment. The Jews had received such a commandment, but the Gentiles had not; Christianity even removed its religious sanctions in the case of the Jew; whence Peter himself lived after the manner of the Gentiles, and so forsook all his expectation of reward as due upon obedience to the law. No reason, therefore, could be advanced for its imposition upon the Gentiles.

“But if while we seek to be justified by Christ, we ourselves also are found sinners” still left under the curse of sin, is, therefore, Christ the minister of sin? is Christ the author of a dispensation which is the “ministration of death” leaving us under the divine displeasure⁶? If the Mosaic law be indispensable, and we in consequence of the religion of Christ desert it, then Christ is the author of our sin. But “God forbid.” Sin lies at their door who adhere to an institution which Christianity does not recognize. “If I build again the things which I destroyed,” this false opinion of the eternal obligation of the Jewish law, “I make myself a transgressor”

⁶ See Doddridge and Chandler in loc.

(against the law of Christ,) or the Apostle may rather intend against the Jewish law itself⁷, which directs its subjects to the prophet like unto Moses. "For I through the law am dead to the law, that I might live unto God." The law has at length ceased to desire obedience of those who are living in the acknowledgement of God, and with a view to please him.

"To the law I am crucified with Christ, nevertheless" to God "I live; yet not I," trusting in my own, that is, my former righteousness which was by the law of Moses; zeal and punctuality in the rites and services in which I was brought up⁸. Believing that the law is no longer honored with the sanction of its great Author, I count all my previous advantages, all my former confidence in the flesh, to be nothing, but glory only in the excellency of the knowledge of Christ. "I live, yet not I," my former self, "but Christ

⁷ "By the tenor of the law itself, and especially according to the prophecies contained in it, the obligation to it was dissolved upon the erecting the spiritual kingdom of the Messiah." Benson's *Hist. of Christianity*, Vol. II. p. 140.

⁸ "Of all their mistakes and prejudices, their too great zeal for the law seems to have been the most excusable: it arose partly from a high veneration for commandments, which were undoubtedly of divine appointment, and a good man might have fallen into it. Therefore the Apostles used great lenity and condescension towards the Jews in this particular, and suffered them to observe the ritual law along with the Gospel, which they did for a considerable time, till Jerusalem being destroyed, no small part of the ceremonial law became impracticable, and by slow degrees the whole fell into disuse." Jortin's *Discourses of the Christian Religion*, I.

liveth in me." My life is conformed to him without any regard to the law of Moses. Whatsoever I do, I do it not because it is contained in that law, but as the precept of Christ. "And the life which I now live, I live by the faith of the Son of God who loved me and gave himself for me," so that through his death I look for justification by faith without the observances of the Jewish law. "I therefore do not frustrate the grace of God" by taking away any thing that is essential to our procuring it, "for if justification come by the law, then is Christ dead in vain." "Received ye the Spirit by the works of the law, or by the hearing of faith?" whilst in subjection to the law of Moses, or to the Christian faith? c. iii. v. 2. "Are ye so foolish? having begun in the Spirit" under the spiritual dispensation of Christ, are ye now made perfect by the flesh⁹," by the ritual law, the purifying of the flesh, by circumcision and the law of a carnal commandment? "Have ye suffered so many things in vain?" Have you possessed such opportunities and advantages of religious knowledge in vain, "if yet it be in vain? He therefore that ministereth to you the Spirit" the spiritual religion of Christ, "and worketh miracles among you, doeth he it by the works of the law," whilst acknowledging his and your obligation to the Jewish law, "or by the hearing of faith," by the profession of Christianity

⁹ Σαρξ used in the same sense, Phil. iii. 3, 4. Gal. iv. 23. 29.

only? Whence the Galatians might infer that the obligation of the Jewish law is not recognized by Christianity; nay, that Christianity will not admit of its existence.

SECTION II. Gal. iii. 6.—9.

“Know ye that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.”

This is expressed more fully in the Epistle to the Romans, iv. 8—11.

St. Paul having asserted that by Christianity the obligation of the Mosaic law has ceased, and that its religious sanctions could not be eternally inviolable on the ground of its necessity in order to salvation; for that the Christian's faith was like that of Abraham, the faith of the uncircumcision, which yet availed to the divine favor, proceeds to shew that the *object of the law* was not the final salvation of its subjects, and that from the very nature of a law.

SECTION III. Gal. iii. 9—14.

“For as many as are of the works of the law, are under a curse: for it is written, Cursed is every one that continueth not in all things

which are written in the book of the law to do them." iii. 10.

These words imply that the Mosaic law is not the medium of justification, and that all the world, if left to be justified by it, must remain under a curse. We shall in another place enquire into the nature of this curse, and how it is promulgated by the law of Moses.

"But that no man is justified by the law in the sight of God, is evident: for 'the just shall live by faith.'" iii. 11.

Faith includes in it an acknowledgement that we are treated as righteous persons by the free mercy of God, not imputing those trespasses to us which render our justification by a law or *legal sentence* impossible¹⁰.

"And the law is not of faith." The obedience which the Jews owed to the law was not an obedience equivalent to justifying faith. The one had respect to temporal, the other to invisible and eternal rewards¹¹.

"But he that doeth them shall live in them." This was the reward of the law, temporal and relating only to the present life. That it was really conferred, and not a fiction, and that a measure of duty was appointed by which this reward might be obtained, is certain from the terms in which that measure of duty is proposed¹².

¹⁰ Rom. iv. 5—8.

¹¹ See Dr. Macknight's Essay "On the Covenant with Abraham," Sect. 3.

¹² See Lev. xviii. 1—5. and 26—30. Deut. viii. 18—20. also xi. 8, 9. and 26—28.

“Christ hath redeemed us from the curse of the law, being made a curse for us¹³: for it is written, Cursed is every one that hangeth on a tree.” iii. 13.

Various opinions have been entertained respecting the proposition contained in this verse, that men are redeemed from the curse of the law by Christ.

Of the curse of the law, some assert that the curse of the *Mosaic* was no other than the curse of the *Adamic* dispensation, *eternal death*¹⁴: some, that the curse of the law is the future punishment of sin, which in the case of believers is upon their hypothesis bought off by Christ standing in their law-place:¹⁵ others, that the numerous and burdensome appointments of the Mosaic law, and the penalties attached to the neglect of them, are the curse of the law, from which Christ by his death and religion freed mankind¹⁶.

St. Paul has not *explicitly mentioned* the curse of the law, and must therefore have left

¹³ St. Paul hath not said that Christ was accursed of God, but that he died the most ignominious death, and by this the most perfect obedience; took away the curse of the law. Many other innocent persons died the same death; nor is there any reason to infer that our Lord died more accursed than they did. He is said to be made a curse for us, since by the law he was called accursed as hanging on a tree, and so polluting the land. See Schoetgenius and Rosenmüller in loc.

¹⁴ Dr. Macknight.

¹⁵ Mr. Scott of Aston Sandford in loc. and Simeon's Hor. Hom.

¹⁶ Dr. Lardner's Sermon on Gal. iii. 16.

it to be inferred by something *explicitly stated* in the course of his argument, rather than by the introduction of any suppositions, or by induction from any other facts than are established by his own words previously to this verse.

That the law itself should be denominated the "curse of the law" is a conjecture not devoid of plausibility. It is called a "yoke," and is said to "work wrath," and to be the "ministration of death."

The difficulty of keeping even the ritual law is said to have approached to impossibility, and to this curse the Gentiles were in some manner subject until the dissolution of this institution by the death of Christ. There was no visible communion with the people of God, without some deference on the part of the Gentile to the nation and religious customs of the Jews, till that event.

But where no uncertainty forbids us to conclude that there was a "*a curse of the law*" depending on the law, it is unreasonable to prefer an interpretation more remote.

This curse of the law is said to be upon the most exact observer of it. "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." The most unblameable Pharisee is under this curse¹⁷.

¹⁷ "Touching the righteousness which is by the law blameless," Phil. iii. 6.

It is certain that for several offences against the law, reconciliation with God was opened by ceremonial and external purification. There were other offences with respect to which no alleviation of the penalty, no commutation or atonement was at hand. The transgressor was immediately overtaken by punishment, and died without mercy. *This curse* therefore is not appended to any violation of the law above another, but is probably the sum of all the temporal curses described at large in the twenty-eighth chapter of Deuteronomy, which are prefaced by a general description of disobedience. "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day,—all these curses shall come upon thee." The curse of the law quoted by St. Paul may include these curses and be explained by them. *In this condemnation* the *strict observers* of the law could not be *comprehended*. There was an obedience which sufficed in order to the procuring the rewards of the law, which rewards were temporal as were also the curses. Paul himself was touching the righteousness which is by the law blameless. How therefore could he and every individual be under the curse of the law?

To remove this apparent inconsistency, we will first enquire into the scope of our author's allusion to the "curse of the law." Having taught justification by faith, he asserts it to be by faith only and not by meritorious and perfect righteousness, or by conditionally meritorious obedience

except as included in true faith. "They which be of faith are blessed with faithful Abraham;" for they cannot be justified any other way; they must be justified either by the law or by faith: they are justified by faith, "for as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." In this curse disobedience is condemned without regard to the number or degree of offences. Those, therefore, who heard it, and their posterity, were left to the inference that any violation of the law whatsoever was contrary to the will of God. The Jewish law was of a complex nature, and more comprehensive than the present systems of jurisprudence. By it all religious and moral duties were made known; by it several of the external duties of religion were prescribed; by it men were instructed in the love of God, and it is to the Jews and Christians in many instances the same essential ordinance and religious institution¹⁸. Even the harbouring of desires that tended to unlawful actions was expressly denounced and laid under a curse, although that curse was not like the commandment which it sanctioned, in the letter or power of the law. "Thou shalt not covet." But what Israelite, what Gentile could be accounted perfectly righteous before God as having been free from sinful desires, from the too eager pursuit of some object not authorized by the Divine law, from carelessness with respect to the great

¹⁸ Seventh Article.

commandment of loving God to the utmost of his ability, and that like unto it, of loving his neighbour as himself? By this standard our consciences bear us witness that "there is none righteous." "What things the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God¹⁹." Every one of us is liable to some portion of the divine displeasure. We cannot merit, but must receive God's favor as a free gift. This is all that is to be understood by the curse of the law. And the reason of its promulgation was no other than to make us grateful for the dispensation which was established immediately after the Fall²⁰, by which dispensation justification depends upon faith as it has been previously explained. For the curse never was executed, but all the world are by it led to the acknowledgement that God's method of salvation is a dispensation of grace in every way suitable to his goodness and our imperfection.

How then does this explanation of the curse of the law agree with the proposition of which

¹⁹ Rom. iii. 19.

²⁰ "Since it is essential to a law, that it be in a matter that is possible, it cannot be supposed that God would judge man by an impossible commandment. A good man would not do it, much less the righteous and merciful Judge of men and angels. But God by holding over the world the covenant of works, 'non fecit prævaricatores sed humiles,' did not make us sinners by not observing the ἀκριβεια, the minutes and tittles of the law, 'but made us humble,' needing mercy, begging grace," &c. Bp. Taylor's *Necessity of Repentance*, Vol. VIII. p. 264. by Heber.

the examination of St. Paul's argument in this chapter is to form the proof? How is this curse the curse of the law of Moses? How not rather of the moral law?

That Paul deduced this curse from the law of Moses which forbids secret sins, and, therefore, supposes a secret and spiritual curse, and asserted from the Mosaic law that every one was liable to it, and could be justified only by the divine mercy, is sufficient to our argument. If this curse were in the law of Moses, (and of that alone the Apostle had been previously treating) it is a mere assumption to allege that it is taken from the moral law, or from the covenant of works, or from any other law that we may create, of which this chapter is in every other passage silent.

Some divines assert that every man is required to be sinless in thought, word, and deed; that the law passes sentence upon every one as incapable of fulfilling its requirements; and that this sentence is averted from penitent believers by Christ having suffered in their law-place.

That any man is in danger of everlasting misery because he is not sinless, seems at first sight contrary to our natural notions of benevolence and equity.

Of the external evidence in favor of such an opinion, there is nothing of more apparent importance than those parts of the Epistle to the Galatians which have been already noticed, and the conclusion of St. Paul in the Epistle to the Romans, that all men are actually sinners,

not in the mere ignorance and imperfection of their nature, but in those cases which are the soonest discovered by human reason and experience to be perversions of human liberty. "Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. There is no fear of God before their eyes. They are all gone out of the way"²¹. When therefore we read at the close of this catalogue of vices and enormities "therefore by the deeds of the law shall no flesh be justified: for by the law is the knowledge of sin," or, by the law men are convinced that they are sinners, it is by no means obvious that the law is a command to do that which is impossible, and that the sinner is condemned for not complying with this law.

To be under the curse of the law, I have shewn equivalent to two things; first, to be without any *claim* upon the divine favor from the imperfection and guilt by which we are excluded justification except as a free gift, and, secondly, to be obnoxious to a punishment proportionate to our offences.

"Christ hath redeemed us from the curse of the law." Deliverance from this curse must imply the expectation of our inheriting the divine favor, and of receiving justification by some other claim than by our obedience to the law; or, by our obedience to the law with some especial provision for the passing by of wilful sins. And, secondly, this justification must be a free gift,

²¹ Rom. iii.

or in other words, it must be within the power of every individual to accept as well the terms of his justification as the act of his justification. Being a sinner he can no more deserve that his obedience should merit a conditional efficacy, than he can merit the being entitled to the reward of unsinning obedience.

Such a deliverance is justification by faith. This deliverance or justification by faith is the "blessing of Abraham." "The Scripture foreseeing that God would justify the nations through faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed. Wherefore they which are of faith are blessed with faithful Abraham." c. iii. 8, 9.

Those who are of faith are the children of Abraham, v. 7.

The promises were made to Abraham and to his seed, v. 16.

Those who were included in the blessing of Abraham were included in the promises made to Abraham; the blessing and promise of Abraham being in effect the same thing.

All nations were blessed in Abraham. The children of Abraham, or those who were of faith as Abraham was, are of all nations.

So that the blessing of Abraham that was to come upon all nations was the justifying the nations through faith.

This blessing was to come upon the nations through Jesus Christ: "that the blessing of Abraham might come on the nations through Jesus Christ.

This blessing was to come through Christ submitting to an ignominious death. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree;' *that* the blessing of Abraham might come on the nations through Christ Jesus." iii. 14.

"That we might receive the promise of the Spirit through faith;" that is, that all such as believed in the claims of Jesus to the Messiahship might after his death receive that testimony upon which its Founder still placed the truth of his previous works, the out-pouring of the Holy Spirit in his miraculous influences upon Christian believers. This confirmation of Christianity St. Paul did not overlook in this place, as it was the seal of God to the truth of his own doctrine, to the inutility of the law of Moses as a rule or condition of justification, and by inference, its utter inutility with respect to the Gentile Christians.

The Apostle in asserting that Christ redeemed us from a curse which must have fallen upon us, if we had been commanded to seek justification by the law of Moses, and not by some other provision for our acceptance before God, proved the truth of his former position, that men were justified without the law as an instrument, but only through faith.

He next asserts that justification having been appended by a promise to conditions independently of the law of Moses, that law could not be requisite to the attainment of the blessing depending on the promise.

SECTION IV. iii. 15—18.

“Brethren I speak after the manner of men. Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many,²² but as of one, and to thy seed which is Christ. And this I say, that the covenant that was confirmed before of God, the law which was 430 years after cannot disannul that it should make the promise of none effect. For if the inheritance²³ be of the law, it is no more of promise, but God gave it to Abraham by promise.” iii. 15—18.

It needs scarcely to be observed, that the whole of this paragraph is applicable to no law but the Mosaic.

SECTION V. iii. 19, 20, 21.

“Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made,” or rather, “respecting whom it was promised that all nations should be blessed in him which

²² As though there were another seed by circumcision, and not by faith, included in this promise, or Christians, as is evident from v. 9 and 7.

²³ Justification by faith and the blessings consequent upon it, in respect of which men are said to be blessed with Abraham. v. 9.

seed is Christ. And it" (the law of Moses) "was ordained in the hand of a Mediator. But he is not a mediator of that one" (seed, the children of Abraham by faith, many of whom existed before Moses) "but God is one;" that is, God equally dispenses his favor to Christians and all the seed of Abraham as to those of whose law Moses was mediator. "Is the law then against the promises of God? God forbid: for if there had been a law which could have given life, verily righteousness should have been by the law."

SECTION VI. iii. 22. ad finem.

"But" by the law convincing all men of sin, "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." The promise made to Abraham, or rather the divine mercy renewed to mankind, through his obedience, in the form of a covenant, gives justification. The law by pointing out the sinful condition of its subjects, prepares them to acknowledge their need of the Divine mercy, and to avail themselves of it as promised from the beginning, and, at the establishment of Christianity, confirmed and actually conferred through the mediation of Christ. The curse of the law was made known only to shew the world the reasonableness of their ed by faith, (as Abraham) through the obedience of Jesus Christ.

“But before faith came” the perfecting of the method of justification by faith “we were kept under the *law*, shut up unto the faith which should afterwards be revealed.” This law was the Mosaic. For although the Gentiles were included in that liability to punishment and need of justification by grace, as opposed to justification by merit, which is signified in the curse of the law, and were therefore equally condemned by the knowledge of sin which the law of Moses conveyed, they could not be said to be shut up together under the law, but only the Jews.

“Wherefore the law was our schoolmaster” or pædagogus to bring us “unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, heirs according to the promise.”

I have thus traced the Apostle’s argument from its commencement in the second Chapter of the Epistle to the Galatians, to that part of it upon which the enquiry “In what respects the law is a schoolmaster to bring us to Christ” depends. And having shewn that the Mosaic law is the law uniformly intended by St. Paul up to

this place, the conclusion may be safely affirmed with respect to the law referred to in the words "the law was our schoolmaster to bring us to Christ," which was proposed at the beginning of this enquiry, that "the law in Gal. iii. 24. is the Mosaic."



CHAP. II.

THE LAW OF MOSES A PÆDAGOGUE TO LEAD MEN TO CHRIST.

“BEFORE faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster until or in order to Christ, that we might be justified by faith.”

It is generally agreed, that the *law* intended in these verses is the *Mosaic*, as no other law is mentioned in the former part of this Epistle. Nor can any reason be produced for attaching to the word “*law*” a more comprehensive signification.

But is not the law of nature, or covenant of works, or moral law, a schoolmaster to bring men to Christ? And if so, why should it not be introduced by the Apostle into the argument of this Epistle?

The probabilities in favor of this interpretation, may be reduced to this circumstance, that the liability of all men as sinners to the divine displeasure, and their dependance on the divine mercy, and not on their own merits, for salvation, may be concluded without the discipline and instruction of the *Mosaic* law. Whence it would appear, that the moral law is a schoolmaster to bring men to Christ, by preparing

them to receive a dispensation suited to their moral condition. It is certain that in no other sense could the Gentiles be said to be *shut up* under the moral law. But such a custody is not *peculiar* to them under any age or dispensation. In this sense, we who live after the revelation of faith alluded to by St. Paul, are shut up under the law. For by the law of God every Christian is compelled to acknowledge that his natural state as an imperfect being, and his sinful state as an offender by choice against God, establish the fitness of that dispensation by which he is justified through faith.

It has been said that men, even baptized Christians, are in an uncovenanted state, and subjected to the curses of God's moral law without any abatement on the part of his justice for the unavoidable defects of childish ignorance and passion, in such a sense as that, for those sins, independently of more palpable transgressions, they are liable to eternal torments. It has been and is affirmed, that men are under God's *covenant of works*, and are to expect justification by it, until they come to Christ as redeeming them from the curse of this covenant. But men are not condemned under a *dispensation of law*, but under a *dispensation of grace*, so that such representations of the condemning power of the law are at variance with the Spirit of the Gospel, and obscure the great truths which it proclaims, the universal redemption by Christ, and the Deity providing a remedy for all his creatures, grace in order to their being saved

under a *possible commandment*, and *opportunities of mercy*.

From all which, nothing can be more certain than that only of Moses' law can it be affirmed that until the revelation of the Christian faith, men were kept in custody under it, and that after the revelation of the Christian faith, they are free from it.

And as it is affirmed of the same law that men were kept under it until the coming of faith, and that it was *therefore* a schoolmaster until, or unto Christ, the law of Moses being ascertained to be that law under which men were kept in custody until Christ, is the law which was a pædagogus or schoolmaster 'until,' and as from fact it will further appear, 'unto' him.

II.

The law was a schoolmaster until Christ, as it was intended to discipline and instruct the Jews, until the coming of Christ, in such worship and doctrine as should preserve the divine revelation made to them from the gross corruptions and perversions of the heathen world. "The law was because of transgressions."

III.

The Law of Moses is further called a pædagogus, from the severity by which its precepts were guarded. "The world was not then prepared by spiritual usages and dispositions to be governed by love and an easy yoke, but by threat-

enings and severities. And this is the account St. Paul gives of it, ὁ νομος παιδαγωγος the law was a schoolmaster; that is, had a temporary authority serving to other ends," (not temporary), "with no final concluding power. It could chastise and threaten, but it could not condemn: it had not power of eternal life and death; that was given by other measures¹." "Some little it had of repentance; sacrifices and expiations were appointed for small sins, but nothing at all for greater. Every great sin brought death infallibly. And as it had a little image of repentance, so it had something of promises, to be as a grace and auxiliary to set forward obedience: but this would not do it. The promises were temporal, and that could not secure obedience in great instances; and there being for them no remedy appointed by repentance, the law could not justify; it did not promise life eternal, nor give sufficient security against the temporal; only it was brought in as a pædagogue for the present necessity.

"But this pædalogy, or institution, was also a manuduction to the Gospel. For they were used to severe laws, that they might the more readily entertain the holy precepts of the Gospel, to which eternally they would have shut their ears, unless they had had some preparatory institution of severity and fear: and therefore St. Paul also calls it παιδαγωγίαν εἰς Χριστόν, 'a pædagogue or institution leading to Christ².'

¹ Bishop Taylor, Vol. VIII.

² Bishop Taylor, Vol. VIII.

IV.

The law, by promising a better covenant in which the forgiveness of sin was to be proclaimed, and the knowledge of God enlarged, made known its own imperfection, and disposed righteous men to the accepting of the Christian doctrine, as the completion of the covenant of mercy and justification, the revelation of the mystery or hidden wisdom of God. "It was this which made the world of the godly long for Christ, as having commission to open the *κρυπτον ἀπο τῶν αἰώνων*³, the hidden mystery of justification by faith and repentance. For the law called for exact obedience, but ministered no grace but that of fear, which was not enough to the performance or the engagement of exact obedience. All, therefore, were here convinced of sin; but by this covenant they had no hopes, and therefore were to expect relief from another and a better: according to that saying of St. Paul, "the Scripture concludes all under sin (that is, declares all the world to be sinners), that the promise by the faith of Jesus Christ might be given to them that believe." This St. Bernard expresses in these words: 'Deus nobis hoc fecit ut nostram imperfectionem ostenderet, et Christi avidiores nos faceret.' Our imperfection was sufficiently manifest by the severity of the first covenant, that the world might long for salvation by Jesus Christ⁴."

³ 1 Cor. ii. 7.

⁴ Bishop Taylor, Vol. VIII.

V.

Our Lord himself asserted that the Jewish law was to instruct its subjects in the nature of his dispensation, and be only preparatory to it.

Our Saviour attributes to this connection between the law and the Gospel, the immense accessions to his cause that followed the ministry of John the Baptist to the time of his own ministry in which he noticed this circumstance: "from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force. For all the prophets and the law prophesied until John⁵."

His absolute authority over the institutions of Moses he declared to his disciples, when he called himself one or something greater than the temple⁶; or Lord of the temple; which the Messiah would not have asserted, had there been no intimation in the law of one, who was the 'end of the law,' and the successor of Moses as well in his legislative as in his prophetic character.

The subserviency of the Mosaic Dispensation and law to the authority and religion of Christ, was prophetically typified upon Mount Tabor, when Moses and Elias appeared in glory, and spake of the death of Christ about to take place at Jerusalem⁷. These two representatives of the law and the prophets, testified to the divinity of our Lord's mission, and the duration of his glory and

⁵ Matt. xi. 12, 13.

⁶ Matt. xii. 6.

⁷ Matt. xvii. Mark ix. Luke ix.

religion, after the law and the prophets under the law should cease.

Our Lord also after his resurrection referred his followers to Moses and the prophets as divine witnesses to the truth of his claims⁸.

VI.

The disciples of Christ were with the Jewish nation ignorant of the spirituality of the Messiah's office and kingdom, even to the time of his ascension. But upon the descent of the Holy Spirit, they seem as it were translated into a new world. By the knowledge they then received, new hopes, ideas, motives and enjoyments took possession of them; and, inspired with an enthusiastic ardor, they were eager to compel their deluded countrymen to come into the same spiritual kingdom, and acknowledge the same spiritual deliverer with themselves. They taught that there was no difference between the Jew and Gentile in the sight of God, for that the privileges and distinctions of the Jewish law had been removed; and their renunciation of the law they justified by the assertion that the law was their pædagogus to lead them to Christ.

They taught that the law by the mouth of Moses predicted another prophet like unto Moses, a lawgiver, or, at least, a reformer of the law, and a worker of miracles.

They taught that all the principal events which marked the life of Jesus were foretold

⁸ Luke xxiv, 27.

by the prophets as relating to Christ, so that Jesus was the Christ, and the prophet like unto Moses.

They further taught the insufficiency of the law without the coming of Christ; that there were many things from which deliverance could be obtained only by Christ; and that no faith was acceptable to God but through the name of Christ, in other words, his mediation.

They thus demonstrated the law and the gospel to be the parts of one system, not two separate and independent systems, and that the law was a pædagogy leading to Christ.

In Peter's first sermon, prophecies under the law are referred for their consummation to the out-pouring of the Holy Spirit, to the resurrection of Christ, and the manifestation of his dignity as Lord and Christ, the representative of the Father in the government both of the Church and of the world.

Peter in his second discourse affirms that the sufferings of Christ were predicted by the prophets, and that Christ was the prophet like unto Moses, and the seed of Abraham, in whom all nations, and first of all, the Jews, were to be blessed.

The second and sixteenth Psalms were frequently applied to our Lord by Peter, and by other Apostles.

Stephen relating the history of Moses, pointedly alludes in the course of it to the ingratitude of his cotemporaries, as a silent reproach upon the ingratitude of their posterity

to a greater deliverer, asserting that Christ was the prophet spoken of by Moses, who should arise like unto him.

Philip interpreted the 53d Chapter of Isaiah as relating neither to that prophet nor to the Jews, but to Jesus. Acts viii. 35.

Peter in another place declares the universal nature and extension of the Christian religion to be a subject of Jewish prophecy. x. 43.

Paul in the same manner taught out of the Law of Moses and the prophets, that Jesus was the Messiah, the Son of God. xiii. 16—41, xxvi. 22, 23. and xxviii. 23.

So also "Apollos mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ." xviii. 28.

It has been shewn that the Law of Moses is the only law which St. Paul affirmed to be a pædagogues leading to Christ; that it was in its constitution as a law or state of discipline, and in the severity of its spirit, a pædagogy; that it proclaimed the need of a new and better law, and thus disposed men for the religion of Christ; and that Christ and his Apostles frequently insisted on the Law of Moses as a testimony in favor of the claims of that Messiah, whom the Christians honored as the Son of God, and the author of their faith.

VII.

The law initiated men into the doctrines of the Gospel. It is still in some measure the rule of interpretation of the Christian law to us,

as more particularly a prophetic delineation of it to the Church of God before the coming of Christ.

This, however, can only appear by distinguishing that which is peculiar to Christianity, from that which it has in common with the Mosaic dispensation.

Judaism and Christianity both taught the unity of God, or one supreme government over all things; the acceptableness of sincere faith in order to salvation; the existence of a being in whom the name of God was, and who was worshipped as God; the agency of a power called the Spirit of God, distinct from that Being who is by way of eminence, as the fountain of divinity to the Son and Spirit, called the Supreme God; the spiritual deliverance of all men from the effects of sin, by the mediation and exaltation of the Son of God; and a life after the present, and depending for its happiness upon it.

The acknowledgement that Jesus of Nazareth was this Son of God, Redeemer, and giver of eternal life, and that his spiritual kingdom embraced all nations, was the peculiarity of Christianity.

Further than this, no doctrine can be called peculiarly Christian. The elucidation of some, and the revival of other truths which had been obscured by tradition, or neglected by the infidelity and superstition of the Jews, was the great design of our Saviour's preaching.

Although the Mosaic Law is in some measure a rule of interpretation of the Christian

law, it is not the only rule, and on that account cannot be expected to be equally explicit upon some subjects with the Scriptures of the New Testament.

With respect to the Pentateuch and the other Scriptures of the Old Testament, it should be remembered that they were not the only communications of religious truth afforded to the families and nations they describe. For centuries we are uncertain of the existence of any written revelation. When therefore a written revelation appeared, and that too, a time of extraordinary and oral revelations, it was not to be expected that this written revelation should furnish any details of the period preceding its appearance, that were not peculiarly connected with the period of its appearance. The origin of sacrifices, the institution of public worship, the state of the departed, the rewards of Abel and such of the righteous patriarchs as were not received into rest, or a continuing city in this world, must probably have interested the Israelites. Our blessed Redeemer assures us that they were not left in ignorance of the future life and rewards of good men; but very little is recorded on these subjects in the history of the first two thousand years. With their other aids, these Scriptures sufficed for their times, and the Israelite had the law in his heart and always within his reach according to Moses himself. But another state of things was to succeed, and a revelation which was to accomplish more than the former, and

was therefore upon certain subjects more decisive and explicit than it⁹.

If we enquire *how these means under the law succeeded in bringing the Jews to Christ, in preparing them for his religion, and raising in them fit conceptions of the benefits which were derived to them and all men through his mediation*, we must not expect more or clearer information with respect to this subject, than with respect to their belief in a resurrection or any equally important doctrine. As Christians, we acknowledge that the resurrection is equally indispensable with the mediation of Christ. "If Christ be not risen, then is our faith vain;" then are all the fruits of Christ's mediation cut off.

⁹ Repentance and faith have formed the substance of the true religion under all the changes and varieties of form and accident, by which it has been suited to the infancy, growth, and maturity of the world. But nothing can be more certain than that different motives to religious obedience have been accommodated to these different ages, and that the religious knowledge of one period has been but a shadow and outline of the same divine principles at another. "When the fulness of time was come—The Apostle in this chapter is comparing the ages of the world to the life of man and its several stages, as infancy, childhood, youth, and maturity. If we reflect on this comparison, we shall find it very just in general; and that the world itself, or the collective body of mankind, as well as each particular member, has from very low beginnings proceeded by a regular gradation in all kinds of knowledge; has been making slow advances towards perfection in its several periods; and received continual improvements from its infancy to this very day." Bp. Law's *Theory of Religion*, pp. 46, 47. 1820.

What testimony did the law and the prophets bear to this article of our creed? certainly no clearer or more copious references to this than to the mediation of Christ, can be alleged from the law and the prophets.

But the silence of the Old Testament upon these subjects being only partial, and interrupted by occasional and frequent declarations as perspicuous as they are consistent, *we believe on the authority of Moses and the prophets, that Christ bore away our sins upon the cross, that through his stripes we are healed, that he was cut off but not for himself, and that he made intercession for the transgressors, and is an High Priest for ever after the order of Melchizedec.*

With respect to the *effect which these prophecies produced upon the period preceding Christ, we cannot determine how far they were understood by the majority, and were embodied into the popular theology of the Jews.*

That an effect was produced by them is certain upon the authority of our Lord himself, "Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them"¹⁰.

Several of the prophecies which relate to the Messiah could only have been applied to him, in the time of their appearance. As the God of Judah, the Lord of the temple, the Messenger

¹⁰ Matt. xiii. 17.

of the covenant, the Son of Man coming in the clouds of Heaven, the Lord of David, the Priest after the order of Melchizedec, the Son of God whom all nations should call blessed, no character but the Messiah could be intended. So the Apostles themselves asserted.

Several of the prophecies respecting the sufferings of Christ, and the effect of his sufferings, the bearing away of transgression, as also of his resurrection and exaltation could not be mistaken of any other person, but must have led the Jewish people forward to the time when they ignorantly and impiously accomplished several of those prophecies.

With respect to the unbelieving portion of the Jewish nation, the nature and design of the Redeemer far exceeded their conceptions. They looked to spiritual objects through a carnal medium, and fancied that they saw, when nothing was present to them but the illusion of their imagination. Our Saviour asked them, "How doth David in spirit call him Lord?" and they could not answer him a word. He assured them that his sufferings were for the life of the world. They answered, 'his blood be on us and on our children.'

To those of the Jews who believed or were impartially disposed toward the reception of the Gospel, our Lord said, 'Search the Scriptures, for in them ye have eternal life, and they are they which testify of me'¹¹.

¹¹ John v. 39.

2. From the prophecies we proceed to the *typical illustration afforded to the person and religion of Christ*, by the law, and the Scriptures under the law.

The law illustrated the scheme of redemption principally by types and prophecies.

"A type is a rough draught or less accurate pattern or model, from which a more perfect image or work is made."

"Types or typical prophecies are things which happened and were done in ancient time, and are recorded in the Old Testament, and which are found afterwards to describe or represent something which befel our Lord, and which relates to him and to his Gospel¹²."

Some scriptural allusions in the New to the Old Testament have been denominated types, which have nothing in them of the nature of prophecy, and are mere illustrations or similes.

John the Baptist calls Christ the Lamb of God which beareth away the sins of the world. This is an illustration or simile, and at the same time a prophetic allusion to the death of Christ, but not a prophetic type.

St. Paul writes "Christ our passover is sacrificed for us¹³." This is a prophetical type.

Had our Saviour been put to death according to the Jewish law, he would have been crucified during the feast of tabernacles, but through the ordination of providence, he suffered during the passover.

¹² Jortin's *Eccles. Hist.* I. p. 183. Ed. 1751.

¹³ 1 Cor. v. 7.

Had he been treated in all respects as a criminal, his limbs would have been broken, but of him as of the paschal lamb, it was ordered "not a bone of him shall be broken."

Our Saviour was put to death at the time of the sacrificing of the paschal lamb.

These are coincidences which fell upon no other person, and Christ is therefore called the paschal lamb, and the sacrifice slain for us.

It may be admitted that the typical testimony of the law is not a sufficient proof of itself of the truth of Christianity and of its divine origin¹⁴. It was a species of corroborative evidence; it might strengthen a mind that was willing to acknowledge miracles, and to believe that moral dignity and excellence were objects worthy of the promised King and deliverer of the Jews. The identity and originality of our Lord's character, the candour and undesigned coincidences of the apostolic writers are very useful proofs, but would not be attended to unless our Lord were first allowed to be something more than an impostor, and his Apostles something more than enthusiasts or fools.

The importance of types has been undervalued by some writers from the abuse of which

¹⁴ "These types are useful to persons who have already received Christianity upon other and stronger evidence, as they shew the beautiful harmony and correspondence between the Old and New Testament; but they seem not proper proofs to satisfy and convince doubters, who will say perhaps, with the schoolmen, 'Theologia symbolica non est argumentativa.'" Jortin's *Eccles. Hist.* I. pp. 184-5.

they have proved capable in the hands of others. When we are told that Christ is called the Lamb of God in allusion to the scape-goat, and that we place all our sins upon the head of Christ, who bears them upon his own, and suffers for them, we may perhaps suppose that the scape-goat was in some manner, really or figuratively conscious of the sins of the people, and Christ conscious of ours. Some very pious divines assert, that Christ was so conscious of our sins as to suffer justly for them, as being in some manner his own¹⁵.

Putting their authority aside, and admitting that an argument is better than the shadow of an argument, and that Christianity is supported and is secure without the intervention of the latter, it behoves us to be careful not to multiply resemblances and figures of doctrines any more than doctrines themselves¹⁶.

The most remarkable scripture type is the character and history of the first, as illustrative of the second Jewish mediator and lawgiver¹⁷.

Our Lord said, "if ye had believed Moses, ye would have believed me, for he wrote of me."

¹⁵ See Ludlam's *Essays on Satisfaction, and the Divine Attributes of Justice and Mercy*.

¹⁶ "Unless we have the authority of the Scriptures of the New Testament for it, we cannot conclude with certainty that this or that person, or this or that thing mentioned in the Old Testament is a type of Christ, on account of the resemblance which we may perceive between them: but we may admit it as probable." Jortin's *Eccles. Hist.* I. p. 185.

¹⁷ Jortin's *Eccles. Hist.* I. pp. 200—225.

"The economy of the Jewish and Christian Church is similar in many respects, and upon the whole; though in smaller occurrences, the resemblance ought not to be too strictly urged, for so any thing may be made of any thing¹⁸."

The Jews had in the mediation of their Priests, and in their sacrifices a representation of the mediation and sacrifice of Jesus Christ the great High Priest, who in the Temple itself was proclaimed continually the High Priest after the order of Melchizedec. The existence of the typical interpretation of Scripture in the Apostolic writings, and in those of their followers, is a proof that the arguments derived from typical analogy were recognized by Jewish converts, Priests, and Levites, and men of all ranks, conversant with the Jewish Scriptures, and under the direction of teachers to whom Christ himself had expounded out of the law and the prophets

The typical analogy that exists between the Jewish and Christian dispensations, is a species of proof more particularly serviceable to the Jews and to the earlier ages of the Church. This analogy is sufficiently known to *us*, and it is sufficiently apparent to supply its part in convincing the unbiassed disciple of Moses, that the same God appointed Moses and Christ.

The extent of typical analogy was probably familiarly known and more safely applied in the Apostolic age than in our own; but being in its very nature open to abuse, was at the same

¹⁸ Jortin's *Eccles. Hist.* I. p. 224. Jones' *Lectures on the Epistle to the Hebrews*, Lect. I.

time easily perverted by the false taste and luxuriant imagination of the oriental Christians. It would be frequently illustrated in the discourses of the Apostles, and applied to a variety of ceremonies and institutions in the law, where such an application could not be extended in this age, unless conjecture and fancy were made our canons.

St. Paul enumerating the vessels and ornaments of the tabernacle, concludes his enumeration of them in these words, "of which we cannot now speak particularly¹⁹;" whence we may infer that the same analogy existed with respect to them as to those things which he had explained.

The High Priest entering into the Holy Place once a year to make reconciliation for sin, signified that Christ should, with his own blood, open the Holy of Holies to all mankind, even Heaven²⁰; so that there should be no need of any other offering in the Holy Place, after his death. At the crucifixion, the veil of the Holy of Holies was rent in twain, Christ having presented his sacrifice for the redemption of the world.

In the tenth chapter of the Epistle to the Hebrews, sacrifices in general are considered as typical of a sacrifice more valuable in itself and in its effects, than those which only pertained to the purifying of the flesh. As legal purification was accompanied by sacrifices, and not

¹⁹ Heb. ix. 5.

²⁰ Heb. ix. 6. ad finem.

merely by a change of mind in the individual, it is probable that those sacrifices were signs of his allegiance to the law, and a kind of mulct by which he acknowledged his offence, and the lenity of the law in requiring no more of him. Christ dying to complete his perfect obedience, which made it fit that for his merits all the world should receive from God a covenant of mercy, was in fact required by the Divine providence to give up his life in order to the remission of sin, as a sacrifice, whose blood assures to the penitent the readiness of God to accept them.

The Priesthood under the law was not instituted merely in accommodation to the prejudices of the Jews; it was connected with a previous and a subsequent priesthood. In the patriarchal age, Abraham the greatest of the Patriarchs, received the blessing of Melchizedec, a priest of the most High God. Under the law, Christ was foretold as a priest for ever after the order of Melchizedec. Whence the law acknowledged the imperfection of the Levitical priesthood, and the reality and perfection of the priesthood of Christ. Either this prophecy is intelligible, or it is not. There is something definite in the idea of a priest, or there is not. There is some resemblance between Christ and Melchizedec, or there is not. The law of Moses was either perfect with the Levitical priesthood, to all moral and religious uses, or it was not.

“Every High Priest is ordained to offer gifts and sacrifices²¹.”

²¹ Heb. viii. 3.

Melchizedec was a priest by divine appointment, and that, previously to the order of Aaron, and superior to it.

A priest was to arise of the order of Melchizedec, and that could not take place under the Law of Moses. With respect to ceremonial pollutions and trespasses, the Law of Moses was perfect. Still a priest and a sacrifice were wanted; these, therefore, had in them a moral and spiritual, and not a carnal intention²², and no priesthood was to arise besides the Levitical, except that which was of the order of Melchizedec, and no priest was to arise of that order, except Jesus Christ; whose priesthood and sacrifice, we have seen, could only be of a moral and spiritual nature, and that for the reconciliation of God, and of sinful men²³.

Those who do not believe the mediation of Christ, are silent in their popular discourses, and in their writings, upon the testimony of the law to Christ: they distrust the application of the prophecies to Christ as interspersed in the Acts and the Epistles; they deny that Moses prophesied of Christ, or that there was any typical reference in the Law of Moses to the religion of Christ.

Several of these persons are spotless in their lives, and have made temporal sacrifices for the sake of their opinions, and want neither learning nor ingenuity to support their tenets.

Their sceptical boldness and the violence of

²² Heb. ix. 10—14.

²³ Heb. vii. 1.—viii. 3.

some who have advocated their cause has made their better traits to be overlooked, and involved them equally in the terms of reprobation, by which we must stigmatize their opinions, but not their lives.

It is now acknowledged that the early Christians too frequently adopted dishonorable means in the service of an excellent cause. Men are found who believe that God creates numbers of their race with a depravity that tends naturally and irresistibly to hell, and that God has a sovereign right to leave them to the consequences of their nature²⁴, and to torment them in hell for ever for the sin of their birth. Yet the goodness of nature overrules their creed, and they love God, who represent him as a tyrant.

Both these extremes have been generally considered as pernicious heresies, and it is difficult to deny the justness of the charge. If it be uncharitableness, it is the uncharitableness of truth.

I have had occasion to advert, in the course of my enquiry, to persons included in one or other of these errors. In doing so, I could not properly forbear from stating their opinions in that repulsive form which they naturally wear, at least in the eyes of those who do not embrace them. I have, therefore, purposely borne witness to the excellent qualities of some, both of their ministers and laymen; and this was the more requisite, since I am now to notice those defects in one portion of them and in their me-

²⁴ See Mr. Belsham's Letters to Dr. J. P. Smith.

thod of investigating truth, which seem to lead them and others to separate the Old from the New Testament, as two systems and not parts of the same, or but imperfectly so, and to explain away the apostolical interpretation of types and prophecies, and the doctrine of the mediation of Christ, to which they frequently relate.

This may be traced, first, to an immoderate esteem for simplicity, and an unjustifiable eagerness to simplify every thing connected with religion. Unitarianism is characterized by simplicity. Besides the admission of miracles and of the resurrection, it has no difficulties which are peculiarly Christian, none but those which are common to it and some part of natural religion, as the being and attributes of God. It was long, however, before it acquired this simplicity; it is not, therefore, the simplicity of truth which is coeval with truth. It did not appear, as far as historical evidence can carry us, like the simplicity that is found in the Scriptures, and the doctrine of the Church in the three first centuries, *at once*; but has been subjected to various modifications, and has changed with different times and countries. The father of the modern Unitarians was a professed philosopher, who dared to accommodate the Scriptures to his opinions²⁵, but was a firm believer in that part of Christianity which he retained. He wrote professedly in defence of Christianity. The difficulties which orthodoxy

²⁵ See notes to Dr. Price's Sermon on the Pre-existence and dignity of Christ.

opposed to the reception of Christianity by candid sceptics were the constant theme of Dr. Priestley and of his sect. Their periodical publications teem with misrepresentations and insinuations drawn from this subject to the disadvantage of every form of orthodoxy, indiscriminately, from the extremes of predestinarianism to the moderate system of Tillotson, Paley, Jortin and Butler. The simplifying of truth is the philosophical idea which lies at the foundation of their system. They would have it appear that their design is to render Christianity an intellectual religion, and to disentangle it from the mass of critical objections under which it labors.

In the course of this attempt they exclude the notion of types from their theology, and vindicate their conduct by the alleged silence of the Pentateuch, and of the prophets under the law, upon the subject of a spiritual and typical meaning being connected with the law. They exaggerate the fact of the partial notice of this topic in the Old Testament, and deduce more than even that fact so exaggerated will warrant, namely, the total absence of a typical interpretation of the law from the religious systems of Moses and Christ.

2. By the insensible but certain force of prejudice which raises many weak arguments in a better cause, and hides many reasonable ones from the abettors of an erroneous cause, they hastily reject an elucidation of scripture-doctrine coming from individuals who rank under the banners of orthodoxy. They repeatedly ask

What is that which you would have us receive? Orthodoxy is Proteus-like as error²⁶, and is never the same. This may justly be retorted on a system which has no standard but the reason of the individual who embraces it, independently of the authority of the Apostles, frequently without regard to the epistolary part of the New Testament, and with very little besides the resurrection of Christ to distinguish it from the Deism of Lord Herbert of Cherbury. It is evidently a prejudice unworthy of a patient, or of an impartial mind. They argue 'either God did forgive sin freely, or he did not. Either the doctrine of a literal satisfaction is true, or it is not. We are persuaded that it is false, and by consequence, so also is the typical interpretation of the law. Paul calls thanksgiving a sacrifice, and in the same manner, he calls Christ a sacrifice, and that is sufficient for our purpose.'

They are reminded that there is a middle way; that without a literal satisfaction it is scriptural to attribute a meritorious efficacy to the death of Christ in order to the pardon of sins, which belonged to the death of no other person.

But these representations are called *heterodoxy in disguise*, and so are dismissed.

3. 'Typical analogy is partly conjectural, and is not an essential point, or one in which we are interested. What if the Apostles did accommo-

²⁶ Mr. Wellbeloved's Letters to Archdeacon Wrangham, p. 23.

date their expressions to the sacrificial institutions of the Jews, it is not requisite that we should imitate them in the adoption of such language²⁷.'

4. 'The doctrine of types is capable of great abuse. The extent to which it may be carried, cannot be defined. Whence it cannot but be dangerous to lay any stress upon it as illustrating, and thereby *describing* an *essential* doctrine.'

5. 'It has been admitted by individuals of great celebrity and understanding, that the Apostles might possibly labor in many respects under disadvantages in common with their countrymen, in their interpretation and application of Scripture. In such cases we may reject them (and the case of types is such an one), without rejecting Christianity, or any doctrine of Christianity.'

With regard to the nature of typical analogies, it is of a piece with the divine system of instruction we observe both in the moral and sensible world. All our ideas respecting abstract and invisible things are introduced into the understanding by the door of the senses. The tree of life, the tree of knowledge of good and evil, the visions of the patriarchs, (perhaps the miracles of Moses), the symbolical actions of the prophets, circumcision, and the purifications of the Jews, all had regard to something beyond their material part. So also might the types of the Old Testament, that have been adduced in the course of this enquiry.

²⁷ Mr. Lindsey's Sequel, p. 88.

Are the analogies themselves so slight, so artificial, so familiar to us, as that we may attribute them to the chance of things, or the ingenuity of men?

A reference of the works of God in nature, of the ceremonies of religion, and of many things in the mythology and parables of the heathen nations, to various moral ends, render it not improbable that some moral was conveyed in the rites and institutions of Moses, and that God, by the analogy of the law with the Gospel, would teach mankind that the law and the Gospel were derived from the same author.

Typical and allegorical instruction entered into the constitution of Christianity, and began under Christianity with our Lord himself.

“The miracles of Christ were prophecies at the same time. They were such miracles as in a particular manner suited his character; they were significant emblems of his designs, and figures aptly representing the benefits to be conferred by him upon mankind, and they had in them, if we may so speak, a spiritual sense.”

“The miracles by which St. Paul was instructed and converted, have been thought by some to be of the emblematic and prophetic kind, and to indicate the future calling of the Jews: so that Paul the persecutor, and Paul the Apostle, was a type of his own nation²⁸.”

In defence of typical analogies, it has been

²⁸ Jortin's *Ecclesiastical History*, II. pp. 16—32.

asked, "whether the Apostles instead of gaining converts and esteem, as they daily did, must not, quite contrary, have given their enemies the greatest advantage over them, and drawn upon themselves universal indignation and scorn, had this method of interpreting the old law been then as much exploded, as it hath been by late and modern Jews: nay, whether men, who in all other cases discourse rationally and consistently, could ever be guilty of an absurdity so great as that of disputing with their subtilest and bitterest adversaries upon a medium altogether new, and sure to be disclaimed as soon as heard by them? So that, setting aside the authority of divine inspiration, let it be but allowed that the first preachers of Christianity were men of ordinary reason and prudence, and that their first converts were not utterly forsaken of both, we need ask no more to justify this presumption, that the explications of the ritual law in the New Testament, were by no means contradictory to the stated maxims whereby those of that age judged of the true importance and design of the Old²⁹."

The ignorance of the majority among the Jews is no more an argument against the typical design of the law, than against the truth of the prophecies which related to the Messiah. "It is improbable," it is said, "that the nation of the Jews should so entirely have for-

²⁹ Dean Stanhope's *Boyle's Lectures*. See also those by Dr. R. Burnet and Berryman, and references on types in Law's *Theory of Religion*.

gotten the great and sole use of sacrifices," (which is to exaggerate the doctrine of their typical importance) "when the custom had been continued with small interruption from the time of their first institution, in a land where every thing, and especially religion, was under the immediate inspection of divine providence³⁰."

It may further be demanded how, under this providence, the prophecies became to several a sealed book? why they looked for a triumphant prince, a stranger to the miseries of our nature, to the difficulties of virtue, and to that philanthropy which might have been expected in the image of God?

Least of all should the abuses of typical illustration, whether by the ancients or the moderns, lead us to reject the principle and the examples of it, when attested so strikingly and admitted so generally as those which in the course of this enquiry have been adduced.


The ancients invented many similitudes which have not been admitted into the *Scriptural* interpretation of the Gospel by the law; as the offering of fine flour, a type of the Eucharist; the bells of the high priest's garments, types of the Apostles; the scarlet thread suspended from the window by Rahab, a type of Christ's blood³¹; and many others. Some of these may appear just, and others only fanciful. Spurious miracles do not, however, lead us to reject all;

³⁰ Evanson's *Remarks on the Doctrine of the Atonement*.

³¹ Justin Martyr's *Dial. cum Tryph.*

neither should strained metaphors, unmeaning allegories, or fanciful types, lead us to reject all metaphors, allegories, and types; nor should Moses, for instance, as a type of Christ, be considered equally doubtful with the type of the twelve Apostles in the bells of the high priest's garments.

Such were the means by which the law intended by the Apostle Paul in Gal. iii. 24. brought men to Christ. These means as evidences of the truth of our religion, do their part in confirming those who have embraced Christianity, or convincing those who are impartially examining its evidences prior to receiving it. So far it may be said to bring us to Christ. More than this has been advanced by several divines both in their commentaries and sermons. Their opinions and the reasons of them, could not have been considered independently of the proof of those other opinions, which have been advanced in the course of this Essay. The opinions are incompatible with each other. To affirm that they are not, would be to affirm that Christians are and are not under the obligation of the Law of Moses, or the law of perfect obedience, called also, and in a stricter sense, the Covenant of Works, and Moral Law. "Ye are not under the law, but under grace."



APPENDIX.

CHRISTIANS NOT UNDER THE LAW BUT UNDER CHRIST.

I. THE term *Law* is in Scripture applied to three states in which mankind, or a portion of mankind, have been, or are placed by the divine appointment; and these three states are the Adamic dispensation, the Mosaic, and the Christian: or it is applied to the laws in which the subjects of these three states or dispensations are held, the Moral law, the Mosaic, and the Christian.

The Moral law, the law of works, or the covenant of works, is "that empire and dominion which God exercised over man, using his utmost right, and obliging man to the rigorous observation of all that law he should impose upon him. And in this sense, it was a law of death not of life, for no man could keep it, and they that did not, might not live. This was imposed on Adam only¹."

¹ Bp. Taylor's *Unum Necessarium*, c. 1. sect. 4. "God was not unjust for beginning his intercourse with mankind by the covenant of works, for these reasons. I. Because man had strength enough to do it, until he lessened his own abilities. II. The covenant of works was, at first, instanced in a small commandment: in abstaining from the fruit of one tree, when he had by him very many others for his use and pleasure. III. It was necessary that the covenant of works should begin: for the covenant of faith and repentance could not be at first: there was no need of it, no opportunity for it; it must suppose a default, or an infirmity, as physic supposes sickness and mortality. IV. God never exacted the obedience of man by strict measures, by the severity of the first covenant after Adam's fall: but men were saved then as now; they were admitted to repentance, and justified by faith and the works of faith." Bp. Taylor's *Necessity of Repentance*, Vol. VII. p. 263.

The law of Moses has been divided into moral, ceremonial, and political, but the moral and ceremonial are only parts of the political; whence it follows that the law was a political and not strictly a religious and eternal institution. It places all the external actions of religion as well as moral duties, under the sanction of temporal rewards and punishments. For by these, the law being itself part of a theocracy, was vindicated and enforced.

Men could not expect justification from either of these laws.

Yet the Jews are said to have expected justification by the latter, because they imagined that obedience to the ceremonial as well as moral part of it was requisite in order to salvation; and this notion they founded on a prejudice and misconception with respect to the law, supposing it to be by the doctrine of their Scriptures eternal, and as an ordinance of God, unchangeable.

The Epistle to the Galatians is directed to the confutation of these errors.

The law of Christ is that rule of life to which every one must conform, who will be accepted of God as righteous. This is not a dispensation of law or justification by law, because upon obedience to this law men are accepted as righteous, but not in the same manner as if they were absolutely and not comparatively righteous.

For it has been shewn that the forgiveness of sin is included in the act of justification, as that act is administered in conformity with the law of Christ. But the forgiveness of sin is an act of grace, and this law which is therefore a gracious law, is given under a dispensation of grace, and not under a dispensation of law.

It is further a dispensation of grace, because we are placed in it by the unmerited goodness of God; and that not for our own deservings, but only through the obedience

and mediation of Jesus Christ, who by his death procured the gift of repentance for the whole world².

To such a method of salvation being consistent with a dispensation of grace, there are two sorts of objectors; the one maintain that by such a system as that which has been described, the grace of God is purchased by Jesus Christ; the other, that according to this system it is purchased by men.

The first class of objectors rest their opinion upon nothing but an arbitrary limitation of the language of the Old Testament to a sense which is at variance with the plainest narratives, institutions and precepts contained in it.

Adam was not re-admitted into Paradise by repentance. No such hope was extended to him. A promised deliverer was to be the medium through which the effects of our first father's disobedience were to be removed. Whence it appears that he was not promised an entrance into another and more glorious paradise merely upon the condition of his repentance³.

Sacrifices were to his posterity if not to him the *symbols of faith* and the pledges of the divine favor. Those of Noah and Job were intercessory and mediatorial, and for their sakes men were blessed. Moses prayed for the Israelites, and they prevailed over the Amalekites. Aaron with his censer stood between the judge and the offending multitude⁴. God willing to forgive sin and release his creatures from its consequences, did not in these instances proceed to pardon upon their individual faith and penitence, but honoured the righteousness of good men by making them the instruments of his mercy. Analogous to these examples was the mediation of Jesus Christ, the voluntary obedience

² Clem. Rom. Ep. ad Corinth.

³ See Dr. Turner's *Boyle Lectures*.

⁴ Exod. xvii. 11. Numb. xvi. 46—50. Psal. cvi. 23. Ezek. xiv. 14.

of the Son of God being that oblation upon the acceptance of which a dispensation of grace was established over all mankind from Adam to the last child of Adam⁵.

With respect to the second class of objectors, it is certain that their whole endeavour seems to be the raising of distinctions which are of no further use than to keep alive controversies and disputes. If these persons conscientiously believe that faith, exclusively of any other duty, will ensure to them final justification, let them live before men upon such a faith; let them live before God and themselves upon such a faith.

Whatsoever may be the lives of these objectors, their creed is a contradiction to their lives if they live conformably to Christianity; and a contradiction to the plainest principles of Christianity, whether their lives be conformable to its principles or not.

II. We have seen that the redemption of the world, and the method of our justification, was not fully discovered or absolutely accomplished, until the death of Christ, and his exaltation in heaven confirming the effects of his death. Whence, the righteous at the time of Christ's coming, are said to have waited for the salvation and deliverance of Israel. The law, and the prophets under the law, were witnesses to the need of the last, the Christian dispensation. The law was a schoolmaster to lead men to Christ. And not until his advent, and the confirmation of the blessing of Abraham, justification through faith, by his mediation, was the salvation of the past, the present, or the succeeding generations of men complete. All mankind are represented as saved from wrath through him; and before the period ~~which they were so~~ delivered from the consequences of ~~as~~ shut them up under sin, declared them under condemnation. But upon the

completion of their deliverance, the Law of Moses was no longer required to lead men to Christ: there was no longer the shadow of terror or of doubt cast over the possibility of salvation. Christ died saying, "It is finished." He put away sin by the offering of himself.

Henceforth the law of God obliged men as the purchased possession—the redeemed servants of Jesus Christ, and not as subjects of the law of Moses, or as the children of God by the right of creation only. "We are no longer under a schoolmaster, but are all the children of God by faith in Christ Jesus," that is, under an obligation to love and obey God as believers in the religion of Christ. This obligation is confirmed by an outward sign, and sealed on the part of God by the infusion of the Spirit, or principle and seed of divine life, at the administration of the outward sign. "For as many as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." "We are all the children of God by faith in Christ Jesus." And for this reason, that we are free from the law.

All men were shut up under sin, and their salvation was in a certain sense imperfect until the mediation of Christ was finished. "This, which is the state of things in which the whole world is represented in their several periods, is by some made to be the state of every returning sinner; and men are taught that they must pass through the terrors of the law, before they can receive the mercies of the Gospel. The law was a schoolmaster to bring the synagogue to Christ; it was so to them who were under the law, but it cannot be so to us, who are not under the law but under grace. For if they mean the law of works, or that imposition which was the first intercourse with man, they lose their title to the mercies of the Gospel; if they mean the law of Moses, then they

do not stand fast in the liberty by which Christ hath made them free. But whatsoever the meaning be, neither of them can concern Christians. For God hath sent his Son to establish a better covenant in his blood—to preach repentance—to offer pardon—to condemn sin in the flesh—to convince the world of sin by his Holy Spirit—to threaten damnation, not to *sinner absolutely*, but *absolutely* to the *impenitent*—and to promise and give salvation to his sons and servants.”

III. “The use we Christians are to make of the law, is only to magnify the mercies of God in Jesus Christ, who hath freed us from so severe a covenant, who does not judge us by the measures of an angel, but by the span of a man’s hand. But we are not to subject ourselves so much as by fiction of law or fancy to the curse and threatenings of the covenant of works, or of Moses’ law, though it was of more instances and less severity, by reason of the allowance of sacrifices for expiation.”

Every Christian man sinning, is to consider the horrible threatenings of the Gospel. ‘He that despised Moses’ law, died without mercy under two or three witnesses: of how much sorer punishment judge ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace’⁶?”

IV. “To every Christian it is enjoined that he be perfect; that is, according to the measure of every one. Which perfection consists in doing our endeavour. He that does not do that, must never hope to be accepted, because he refuses to serve God by something that is in his power. But he that does that, is sure that God will not refuse it, be-

⁶ Heb. x. 28, 29.

cause we cannot be dealt withal upon any other account but by the measures of what is in our power ; and for what is not, we cannot take care."

"He that would be approved in doing his best, must omit no opportunity of doing a good action."

"He that leaves any thing undone which he is commanded to do, or does what he is commanded to forbear, and considers or chooses so to do, does not his best—cannot plead his privilege in the Gospel ; but is fallen under the portion of sinners, and will die, if he does not repent and make it up some way or other, by sorrow and a future diligence."

"No man must account that he does his duty, that is, his best ; but he that does better and better, and grows toward the measures of the fullness of Christ. Because to be more perfect is incident with human nature ; he that does not endeavour to get as much as he can, and more than he hath, he hath not the perfection of holy desires."

V. "Let no man boast himself in the most glorious services and performances of religion. When ourselves and all our faculties are from God, he hath power to demand all our services without reward ; and therefore, if he will reward us, it must wholly be a gift to us, that he will so crown our services. But he does not only give us all our being and all our faculties, but makes them also irriguous with the dew of his divine grace ; sending his holy Son to call us to repentance, and to die to obtain for us pardon, and resurrection, and eternal life ; sending his Holy Spirit by rare arguments and aids external and internal to help us in our spiritual contentions and difficulties."

"So that we have nothing of our own, and therefore can challenge nothing to ourselves."

"But, besides these considerations, many sins are forgiven, and the service of a whole life cannot make recompense

for the infinite favor of receiving pardon: especially since our amendment and repentance, there are remaining such weaknesses and footsteps of our old impieties, that we who have daily need of the divine mercy and pity, cannot challenge a reward for that which in many degrees needs a pardon; for if every act we do should not need some degrees of pardon, yet our persons do in the periods of our imperfect workings. But after all this, all that we can do is no advantage to God."

"But although this rule, relying upon such great and convincing grounds, can abolish all proud expectations of reward from God as a debtor for our good works, yet they ought not to destroy our modest confidence and our rejoicings in God, who by his gracious promises hath not only obliged himself to help us if we pray to him, but to reward us if we work⁷."

Such is the Scripture-representation of the duty, and disposition of the Christian. Such is it to be under grace, and to live by the faith of the Son of God, and to rejoice in hope of the glory of God.

As redeemed persons we are obliged to the performance of these duties, to the cultivation of these dispositions, and to the securing of this hope.

We are not obliged to be absolutely and infallibly pure in thought, word, or deed, and to have been so throughout every moment of our lives. Such a state is impossible to man, from the uncertainty and ignorance of his nature.

The Scriptures nowhere assert that any one is condemned for not being that which he cannot be, or not becoming that which it is impossible to become. The terrors by which Christianity would persuade men are not such as these. It speaks to the conscience, but conscience cannot reproach

⁷ Bp. Taylor's *Unum Necessarium*, c. 1. §. 4.

us with the transgression of an impossible commandment, any more than with the sin of Adam.

Yet have men been exhorted to acknowledge the equity of their condemnation by an impossible law, and to "shed tears for Adam's sin, for their and his grand provocation."

The Gospel is the voice of God calling all men to repentance. It offers life and happiness to those who obey; it threatens an awful, unknown, and indefinite punishment to such as refuse; it commands men to love God and their neighbour; it commands them to imitate, to love, and to confess Jesus Christ who redeemed them; it pronounces them partakers of such grace and assistance as the divine power has condescended to communicate, and which he requires them to improve; it assures them that heaven is placed within their reach, and opened to them through the death of the Son of God.

"We are not under the law but under grace."

"Faith being come we are no longer under a schoolmaster."

"The law was our schoolmaster to bring us to Christ."

"We are dead to the law." Rom. vii. 4.

"Fulfil the law of Christ." Gal. vi. 2.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

"Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii. 22.

"Faith, if it hath not works, is dead, being alone." James ii. 17.

St. Paul does not argue in this Epistle with regard to the moral law.

He is silent on the literal satisfaction and suretyship of Christ.

He asserts that grace is given, and that we are under grace, not under the law, yet not without a law; not under the law of Moses, but under the law of Christ.

This law demands obedience; the obedience of faith; of the understanding and affections, and not merely of the lips, and a few ineffectual desires.

When God condescends to teach, men's minds are still the interpreters. Passion, ignorance, and pride are not to be moved by arguments; controversies and books do but excite their virulence. Their will is their law, and what they will believe, that, let them believe^s.

The faculties and opportunities of man are limited, and with them his knowledge and importance. His individual greatness is a mere nothing. He is great, happy, and important only by connection with society, by adding to its knowledge, by sharing its enjoyments, by encreasing them through the activity of benevolence, and the exercise of thought.

He who is impressed with these ideas will love the truth in order that he may know it. He will yield himself to it. He will allay or overcome the prejudices of ignorance and the fires of passion. He will hear and obey as a child the voice of his instructor: he will follow implicitly: he will find rest and peace for his soul.

^s "There is, indeed, between the human understanding and truth, a natural and eternal alliance, which is suspended and disordered by ignorance, passion, bigotry, prejudice, and selfishness, but can never be totally broken." Jortin's *Pref. to Eccl. Hist.*

“Happy is he who is engaged in controversy with his own passions, and comes off superior; who makes it his endeavour, that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality.”



